

**Charles University in Prague, Faculty of Education**

**Department of English Language and Literature**



**The Bachelor's Thesis**

*A Dystopian Prediction of Inevitable Future in Aldous*

*Huxley's Brave New World*

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**Prohlášení:**

Prohlašuji, že jsem bakalářskou práci na téma A Dystopian Prediction of Inevitable Future in Aldous Huxley's Brave New World vypracoval samostatně a uvedl jsem všechny použité podklady a literaturu.

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### **Poděkování:**

Za veškeré rady, odborné poznámky, vedení při tvorbě práce a nekonečnou trpělivost velice děkuji vedoucímu své bakalářské práce PhDr. Petrovi Chalupskému, PhD.

## **Annotation**

The Bachelor's Thesis *A Dystopian Prediction of Inevitable Future in Aldous Huxley's Brave New World* is a thorough analysis of Huxley's masterpiece *Brave New World*. The work focuses on discovery of all the inspiration which could Huxley find in his life, in the society of the United States of America and in other thematically similar works of his time that could be taken as inspirational for writing the novel. Main literary works – *Men Like Gods* (1923) by H. G. Wells and *We* (1924) by Yevgeny Zamyatin, that are often mentioned with *Brave New World*, are analysed regarding possible inspiration in them and compared with *Brave New World*.

## **Anotace**

Bakalářská práce „Dystopická předpověď neodvratitelné budoucnosti v Konci Civilizace od Aldouse Huxleyho“ je pečlivou analýzou Huxleyho mistrovského díla *Konec Civilizace*. Práce se soustředí na objevení veškeré inspirace, kterou mohl Huxley najít ve svém životě, ve společnosti Spojených států amerických a tematicky obdobných dílech v době jeho života, které by se daly považovat za zdroje inspirace. Hlavní literární díla *Lidé jako bozi* (1923) od H. G. Wellse a *My* (1924) od Jevgenije Zamjatina, která jsou často zmiňována ve spojení s *Koncem Civilizace*, jsou analyzována v souvislosti s možným zdrojem inspirace a porovnávána s *Koncem Civilizace*.

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# 1 Introduction

The Bachelor's Thesis *A Dystopian Prediction of Inevitable Future in Aldous Huxley's Brave New World* focuses on the possible sources of Huxley's inspiration for writing his famous novel *Brave New World*. Sources of inspiration are sought in his life, travels around the world, experience of development of the society and the visit to the United States in 1926, that was heavily influential for writing BNW, is analysed. Moreover, possible literary sources of inspiration are analysed and compared to BNW and plagiarism is commented on.

The thesis consists of three main parts: "Development in the first three decades of 20<sup>th</sup> century", "Possible sources of inspiration in Huxley's life and contemporary society" and "Possible sources of inspiration in other book". The first part deals with the first thirty years of the 20<sup>th</sup> century in the United States, when it was prosperous and becoming a world's strongest economical and industrial power on one hand and also heavily controlling and dominant towards its people on the other hand.

The second part deals mainly with Huxley's visit to the United States, where he had a chance to see the American society at its highest stage of development and to personally experience what he only read about in the past. The second, larger part, focuses on the literary inspiration from two books, which are very often mentioned in connection with Huxley's *Brave New World: We* (1924 in English) by Yevgeny Zamyatin and *Men Like Gods* (1923) by H. G. Wells. These two books are thoroughly analysed with connection to *Brave New World*, compared to it and potential similarities are pointed out in order to prove (or disprove) any possible inspiration (or plagiarism) in these novels. The comparison is done by analysing particular principles in books that are the most important.

The aim of the thesis is to find interesting inspiration in Huxley's life, in the United States from 1900 to 1930, to find out connections between *Men Like Gods*, *We* and *Brave*

*New World*, to compare them and in case of *We* to prove or disprove that Huxley could possibly plagiarize Zamyatin's work. Moreover, the system of Huxley's novel *Brave New World* is analysed deeply and explained.

## **2 Development in the first three decades in the 20th century in the US**

The first three decades of the century in the United States is connected mainly with a rapid development of industry, huge rise in production and freeing of people's restrictions in the society on one hand and the after-WWI economic crisis, the Great Depression and government control of people such as prohibition on the other hand. However, although the United States was full of this controversy at the beginning of the new century, its raise in power up to the world's most powerful country was very quick and happened in fact at the dawn of the 20<sup>th</sup> century.

The new (20<sup>th</sup>) century started out extremely well for the US, since even from the 19<sup>th</sup> century, the USA had started the process of development up to a new and modern state. "It was in the 19<sup>th</sup> century they began to experience such phenomena of modernity as industrial and agricultural revolutions, democratization, centralization, and urbanization" (Brogan, 128). One of the most important factors in this process was the development of its transportation and railroads above all. The railroads had begun to spread in the US in the early 1830s, when the very first railroad from Baltimore to Ohio started to be used in 1831. From that moment, the railroads in the United States developed very quickly and covered much longer distances than in Europe, since the area needed to be covered in the US was larger than that in the United Kingdom. After that, the US saw a great increase in its railroad system and in 1906 its tracks were covering length of roughly 300 000 kilometres.

Besides railroads, the US was the birthplace of another revolutionary transporting device. In 1903 the Wright brothers made the first fully functional powered airplane



(Brogan,129). Their invention was later patented as the first fix-winged aircraft with aerodynamic control. Not many years after the airplanes became a very strong instrument of military in the WWI, however, they were also very important in public transportation. In 1919 a nonstop flight from Chicago to New York (1170 km) was made for the first time and just 24 years after the first flight of Wright Brothers, that was barely 36 metres, Charles Lindbergh flew as a first man over the Atlantic Ocean in 1927 (Bednarek, 17). Both railroad and airplanes development was largely influential on the US's society and economics.

The US development at the beginning of the 20<sup>th</sup> century was not only in the field of public transportation. The industrial development that made even more progress possible was also very important. An American businessman Henry Ford has changed the principles of industry forever by introducing the first assembly-line factory which had used to build his Model T cars since 1908 (Brogan, 129). The production of Model T cars and their assembly changed very quickly from single-produced cars (only 11 cars were made in the first month of the production) to mass production of this vehicle. In 1910 Ford's plants made 12 000 of Model T cars with price of \$850 for a piece, but the number of vehicles rose rapidly afterwards when the company was moved to Highland Park Complex. There Ford managed, by using his managerial strategies and knowledge in industry, to reach before unthinkable numbers: in 1925, Ford's industry was able to produce from 9 000 to 10 000 cars a day, with price only of \$240. This enormous increase in produced numbers of vehicles allowed for a low price and therefore cars, the private means of transportation, suddenly became accessible not only to the high class society as it was before, but to almost everyone. Even middle or low class society could suddenly buy a car and use it regularly in their lives. No longer would people have to use public means of transportation (trains) the cars were there and everyone in fact advanced in the social ladder.

Another important figure of the American industry was Thomas Edison. Not only was he a great thinker and an inventor, his field of actions was much wider. Besides developing and creating many revolutionary instruments such as phonograph, which was the first instrument that was able both to record and to play sounds from a rotating cylinder or a disc (the second one came later), he also came up with a very important light bulb which he patented in 1880 (the first successful ones were able to last over 1200 hours) and many more. He is credited for holding over one thousand patents on his name. The most important invention for the rising US was Edison's another breakthrough in electric industry (Brogan, 129). Edison patented his system of electric distribution in 1880 and two years later, in 1882, his first system of electric distribution that was powered by a huge dynamo, was functional. From that time on, Edison and his ideas revolutionized the US and made industrial progress even faster. Edison was, however, not only an inventor. He, similarly to Ford, used mass production that allowed his products to be cheaper and easily obtainable than those of his competitors.

Besides having managerial skills, Edison was also a man that fought hard to promote his products and wanted to show the people that he was better than his competition. Edison's greatest struggle was his argument with George Westinghouse in a marketing battle known as "War of the Currents". Edison, who was promoting his own direct current (DC) and George Westinghouse, promoting nowadays used more flexible alternating current (AC) for electric distribution became competitors in the game of winning public commissions for electric distribution. Since AC was much easier to distribute and change its voltage, however, came after Edison's DC, Edison took every opportunity to show why people should not be using AC. One of his strongest arguments was that of safety. AC is (which is a fact) more dangerous to all living beings than DC and Edison was well aware of that and used this fact in his aggressive campaign against AC everywhere he could. In 1903 he publicly electrocuted an

elephant (which before killed three men) using AC electricity (Long) in order to show people how dangerous it was and why it is better to use his DC. In the end, however, Edison and his DC were overtaken by AC because it was easier to change voltage and transmit electric energy.

The whole US was getting stronger and it was just a matter of time before it would become a major world power. Its people were enjoying a great time of prosperity and happiness “The promise of American life was that every generation would be better off than its immediate predecessor” (Brogan, 129). However, in order to prove that, it needed a bit more than expansive industry and successful residents. At the beginning of the 20<sup>th</sup> century it seemed as if the US was isolated from the outer world. It flourished inside, but the rest of the world seemed a bit distant and irrelevant to the US. “One of the strongest of all American traditions was that of isolationism, by which the United States saw it at its best, indeed its necessary policy, to remain aloof and neutral in any European conflict” (Brogan, 129). This was, of course, about to change very soon when the WWI broke out and the US was facing the need to intervene with other countries.

Because of all the progress and success in life of the people in the US, the population increased from 75.9 million in 1900 to 100 million in 1920 (Brogan, 130), which is an increase that has not been exceeded in per cent since. However, this increase of population and blossoming of US’s technology did not have only positive effects. The society of 20s in the US saw an increase in social unrest based on strong class and also racial diversity of American people along with other problems of modern life: “Many manifestations of modern life, of which commercialized sex and excessive drinking were regarded as the most alarming, aroused deep anxiety in conservative souls” (Brogan, 130). The US, that has been so far very successful and evolving quickly, decided to deal with these problems and not let them get out of hand. The way they did so was quite controversial: “The United States... responded to

every crisis until 1945 and beyond, not by jettisoning its constitution or any part of it, but by extending its reach“ (Brogan, 130). This meant, in other words, that the US government decided that in order to deal with the new and upcoming problems, they have to strengthen their control of the people and hope for the best results. The effect was not what they thought it would be. In January of 1919 the US government accepted the eighteenth amendment that banned “manufacture, sale or transportation of intoxicating liquors” (Brogan, 130) well known as enactment of Prohibition, that was passed over Wilson’s veto (Grenville, 148). The enactment of this law was at the time justifiable by many facts that were ruining life of ordinary people: “ruined families, drunken work-men and political corruption associated with the saloon” (Brogan, 130), however, created probably even more problems than it tried to solve. People in fact never stopped drinking alcohol, they only had to buy it and drink at concealed locations, which was of course illegal. There was great demand for distribution of alcohol, which created an ideal situation for expansion of organized crime that was able to meet the demand very quickly “On the no illegal manufacture and transportation of alcoholic drink gangster empires flourished” (Grenville, 148). The alcohol was more expensive, illegal and still available to people who dared to risk buying and drinking it. In 1933, the US Government repealed its Prohibition law by accepting the twenty-first amendment that declared that the eighteenth amendment was repealed.

As one can see, government of the US at the birth of the new century was very dominant and the democracy in the US was a bit different than in the rest of the world “black citizens, and the poorest white ones, mostly could not vote in the South, and women in only four Western states” (Brogan, 130). The right of women to vote was not easily obtainable. In the US’s past, women were not allowed to vote, except for a short period of time of time from 1790 to 1807 and only in New Jersey and not anywhere else. Since 1807, women could not vote all over America. This caused disturbance and rise of Women’s suffrage movement in

the US. The Women's suffrage gained power in 1850s (Baker, 1) and since that time put all their power to gain women the same rights as men had. They have finally succeeded many years later, when in 1919, the nineteenth amendment, that claimed that people should not be prevented from elections based on their sex "The right of citizens of the United States to vote shall not be denied or abridged by the United States or by any State on account of sex. Congress shall have power to enforce this article by appropriate legislation. "Similar and probably even stronger problem was that of African Americans mainly in the south, who were not allowed to vote and were heavily discriminated against. The pressure was too much for the society and turned into "racial riots in some twenty cities in 1919" (Grenville, 148) since the African Americans did not have the same right as other people and greatly felt this injustice.

In reaction to the protesting African Americans, Ku Klux Klan was re-established and turned against the African Americans. The original Ku Klux Klan was winded up approximately in 1874 and the new Ku Klux Klan was established in 1915 by Colonel William Joseph Simmons, who pronounced himself the leader ("Imperial Wizard") of the renewed Ku Klux Klan (McVeigh, 19). Ku Klux Klan started spearing over the US and accepted large numbers of new members. Popularity of the Klan was increased when a film *The Birth of a Nation* by D. W. Griffith was released (McVeigh, 20). The film depicted story of two families, one from north – a family of Congressman Austin Stoneman and a southern family of Camerons. As McVeigh notes: "the film played on deeply entrenched fears and stereotypes regarding black men" (McVeigh, 20). Joseph Simons used the film as a propagation material, when he, for example "placed advertisements for his new organization in Atlanta newspapers, alongside promos for showings of *The Birth of a Nation*" (McVeigh, 20). The clan went through phases of being very numerous to quite the opposite. In the 1920s, the number of members counts more than three millions (McVeigh, 182), while other

sources claim even four millions, but already in 1928, the member base went down to just a several hundred thousands of remaining members (McVeigh, 182). There are numerous reasons why the rapid decline in members happened. First of all, the actions taken by the Ku Klux Klan were denied, many people and also public figures stood up against it. Also, list of Ku Klux Klan members were being published which caused a huge decline of its members base, since the Ku Klux Klan was an organization that was trying to keep its members anonymous (hence the long white clothing with cone hats that covered the faces of the members). Therefore, in the end, the number of Ku Klux Klan members fell to much lower number and the movement is not publicly well know these days.

The success of the US was so striking and strong, that it affected the whole world. As Henry Luce of *Time* magazine noted in 1948, the whole century could be called “the American century” (Brogan, 131). The process of the US affecting the whole world in all kinds is often referred to as “Americanization”. Even before the World War I, the US heavily affected the Europe, since the business activities with it were more frequent and much more goods were transported in both ways. “Between 1900 and 1913, the last full year of peace, US exports to Europe went up by nearly half, and imports more than doubled” (Brogan, 132). After the WWI, in which the US participated at its end (in 1917 and 1918) and declared war on Germany because it sank its merchant ships, the US was connected with the rest of the world more than it would want to. Mainly the financial connections were extremely strong, but in the US’s benefits. “the surplus on international payments went from \$56 million to \$352 million, and by 1919 the United States was for the first time a creditor nation, exporting more than it imported” (Brogan, 133). The financial connection with Europe was in fact the first negative effect of Americanization that could be seen world-wide. Europe and the rest of the world became very dependent on the US and their products, which was the reason why the Great Depression, which originated in the US (Grenville, 164), spread so quickly. There are

many causes behind the Great Depression and some experts still argue about the real reasons (Grenville, 163), however, the strongest one probably being that of focusing too much on the profit while ignoring the long-term effects of such decisions. Production in order to gain more money was over-estimated and the result was that the goods could not be consumed. “It was not understood that production was out-running consumption even in the United States, or that the rest of the post-war world was in no condition to take up the slack” (Brogan, 135). What had started in the US would very quickly spread towards the Europe and showed how dependant the rest of the world was on the American dream at that time. As Brogan notes: “The world could not afford any mistakes by Americans” (Brogan, 135). The unemployment in the US rose rapidly to 24 per cent of the work force and moved towards Europe.

One of the victims there was Germany, where at the time so called Weimar Republic was the governing system. The problems of WWI Weimar republic were strengthened by the Great Depression and helped the Nazism become stronger and ultimately the leading force in the Germany, since one of its goals was dealing with unemployment and social crisis. In Britain, where situation had been bad even before the Great Depression began and the unemployment oscillated near 10 per cent, were the effects very strong. Unemployment rose and Britain tried to stop, or at least lessen, this quick downfall by suggesting: “lowering wages of government employees, by reducing unemployment benefits and by raising new taxation” (Grenville, 170). Most of these methods were in the end used to help the depression in Britain.

The US’s way of mass production and promoting the products was heavily affecting not only the American society but the rest of the world as well. The US is in fact the birthplace of advertising products. The very first advertising company was established in 1841 in Chicago by Volney B. Palmer (Crouse), but even sooner, since the beginning of the 18th century, newspapers offered people and businesses to place their advertisements in the

newspapers. “As early as 1842, Palmer had a firmly established list of clients” (Crouse) and nearly 7 years later, he claimed to represent more than 1300 published newspapers (Crouse). The success of Volney B. Palmer spread over the country and in the beginning of the 20th century it was quite usual to meet people who worked at the field of advertising.

Following the trend of mass production there was the birth of mass communication, which had a few ways of affecting the society. One of them was the radio, an invention created at the end of the 19<sup>th</sup> century that gained popularity and level of technology high enough to be used in the 20<sup>th</sup>. The very first public radio broadcast was done in 1920 in the US and after that, the usage of public radios skyrocketed. In the 20s of the 20<sup>th</sup> century, sport events were very often broadcasted; however, very few households actually had the radio receivers. The US used their radio stations in the WWII as a mean of anti-Nazism measure through the station Voice of America (Stimmen aus Amerika). Another means of the US affecting the world was Hollywood that was understood as a heart of the US film industry since 1920s, full of American celebrities and modern life.



### 3 Possible sources of inspiration in Huxley's life and contemporary society

Huxley's writing of BNW started in fact in 1926, when was on a trip around the world. The last week of his trip was spent in the United States (Bedford, 175) where he learnt in person all about the United States' mass production, promiscuous lives of some of its inhabitants and everyday hyperactivity in their society. In comparison to the society of Europe, Huxley found out the American people seemed to be much more energetic and had been enjoying their lives. He thought that this state of mind was a "logical by-product of prosperity" (Bedford, 175) and as he concluded, the fear of losing one's occupation and failing in life was a great fear that prevented people in Europe from living their lives to the fullest. As Huxley mentions, people from the United States did not trouble themselves with such a problem: "In the America of 1926 that fear did not exist" (Bedford, 175). This could have been one of the ideas that had inspired Huxley in his creating of the system in BNW.

In BNW, people do not have anything that should trouble them. Their jobs are decided for them even before they are born and everyone gets the best preparation for their future life. Should they become scientists or have other, high mentally demanding jobs, they are chosen from Alphas or Alphas+, the highest and most intelligent caste of all. If the society needs more metal workers or any addition to its heavy-physically working labour caste, the chosen foetuses in the hatcheries are given some alcohol to their bodies and given less oxygen, which in the end changes these people to low intelligent Deltas or even the semi-moronic, the lowest caste whose people can barely produce a sentence, but are more than sufficient to their jobs that require almost no thinking. Therefore, there is not a single human being in the world of BNW (that lives in the modern society, of course, not the natives from the reservation) that should worry about their future. Achieving this state of mind helps a great deal in controlling the society, since everyone wants to be happy and enjoy their lives. People in BNW are

satisfied with what they have and no future ahead of them troubles them. There are no illnesses in the society, no wars and everyone has what they need. This is, of course, taking the main premise of American people not worrying about their future because of a prosperous society a bit too far, yet the main principle is the same. What Huxley saw in the United States of 1926 was enjoyment of life without any troubling about the future. The progress and the prosperity in the US made people feel safe, which is a state similar for BNW, therefore, this part could be taken as a strong inspiration for Huxley's creating the society of BNW.

Another inspiration for Huxley's BNW is obviously in the person of Henry Ford, an entrepreneur well-known for his progress in industrial work, mainly the development of mass production (his Model T cars were the first ever to be created in such manner) using the assembly line. Because of his success in lowering the costs of production, optimizing the production process and usage of the fore-mentioned assembly line, he was able to produce his commodity very quickly and in huge numbers. Huxley found a book of Henry Ford's ideas *My Life and Work* at the time when he was on his trip around the world, particularly on his way to the United States (Bradshaw, xx) and he witnessed everything he read in the book as soon as he stepped on the American soil: "everything he came across after he had disembarked at San Francisco seemed perfectly at tune with Fordian principles" (Bradshaw, xx). Huxley was hugely inspired in Ford's mass production on assembly line and used this principle in his novel. While Ford's assembly lines were operated by people constructing machines (cars, car parts), in BNW it is in fact the machines that "create" the people from their prenatal phase when they are small embryos to further stages of their prenatal periods. At the very beginning of the novel, when the Director of Hatcheries and Conditioning (DHC) guides students thorough the hatcheries, one can see that the beginning of a human being is nothing but a pure mechanical or industrial process, when tubes with human eggs are slowly moving on a belt as they get their first doses of the new society's conditioning: "He pointed.

On a very slowly moving band a rack-full of test-tubes was entering a large metal box, another, rack-full was emerging. Machinery faintly purred. It took eight minutes for the tubes to go through, he told them. Eight minutes of hard X-rays being about as much as an egg can stand. A few died; of the rest, the least susceptible divided into two; most put out four buds; some” (Huxley, 4). For the modern society of BNW the eggs are merely an instrument of production of new people, predestined to fill in the holes in the society, the holes of professions needed.

The whole system of the hatchery, in fact, reminds the reader of an assembly line, since the test tubes and doses are slowly moved on a belt through the complex of the hatchery as they change from eggs to embryos and finally to new-borns, which of course reminds one of the cars from Ford’s assembly lines. It seems that Huxley was trying not only to satirize the development of the world towards mass production, but also, some of the parts of the novel could be taken as a warning against the future that awaits us. Huxley himself in an interview in 1961, talks about government and possible control of its people’s lives by not only philosophical and political means, but also by pharmaceutical methods: “Today, we are still a longish cry from globally controlled production of human beings. Yet (as Aldous pointed out in 1961) ‘We are getting more and more into a position where these things *can* be achieved. And it’s extremely important to realize this, and to take very possible precaution to see that they shall *not* be achieved. This, I take it was the message of the book – *This is possible: for heaven’s sake be careful about it*’” (Bedford, 245). Huxley hoped that if people saw what the world could become, they would turn against such development.

Another important aspect of the society of the United States in the 1920s was the cult of youth (Bradshaw, xix). Young people in the society were celebrated, they were cherished as the future of the world and it seemed that all the energy and happiness belonged to them. Huxley took the idea of the cult of youth and transformed it in a few ways in the BNW.

People in BNW are so focused on all the enjoyments of their lives, childish games and reckless behaviour that they want even their age to be adequate to what they do with their lives. In BNW, people do not get old the way everyone does in the current society, they do not degenerate, their faces do not fill with wrinkles and their bones and muscles will never thin out. They are kept as fresh as they were in their 30s for their whole lives. "...we don't allow them to be like that. We preserve them from diseases. We keep their internal secretions artificially balanced at a youthful equilibrium. We don't permit their magnesium-calcium ratio to fall below what it was at thirty. We give them transfusion of young blood. We keep their metabolism permanently stimulated. So, of course, they don't look like that. Partly," he added, "because most of them die long before they reach this old creature's age. Youth almost unimpaired till sixty, and then, crack! the end" (Huxley, 75). However, as Bernard mentions it, this change of people's lives has a down-side, if it might be called so: when people reach their sixties, they do not get stimulation drugs for their organism anymore and all of a sudden pass away very quickly. However, this quick end of one's life is compensated by a life that has not illnesses, no physical and mental problems and no worries for any of the members of the society. People in BNW are young for their whole lives. Other typical aspects of the life in the United States are feature in the novel as well, for example the "feelies", movies in the world of BNW where one can physically feel certain things presented on the screen (bear fur etc.) presented in the movie, are a reaction to the US's talking films (Bradshaw, xx) and of course the frivolous sex life that can be seen very often in the society of BNW.

## 4 Possible sources of inspiration in other books

Aldous Huxley's masterpiece *Brave New World* was published for the first time in 1932 as a reaction to many cultural events and also literary works; two of the strongest literary influences are believed to be H. G. Wells's *Men Like God* (Bradshaw, xx), published in 1923 and *We* by Yevgeny Zamyatin, published in 1924. Other well-known dystopian works, such as *1984* by George Orwell or *Fahrenheit 451* by Ray Bradbury were printed many years later – in 1949 and 1953 respectively, and therefore cannot be taken as sources of ideas. Possible sources of inspiration from MLG and *We* will be studied in the following paragraphs, where first general idea about a distinctive feature of BNW is presented, then some typical examples are studied, noted for being a strong inspiration (or not having anything in common) and compared in order to prove these opinions.

### 4.1 System of BNW

The system of BNW is a typical depiction of a dystopian society, the opposite of utopian society, which can be seen in MLG and other similar utopic works. While Utopias are usually connected with unrealistic places where people live in permanent pleasure without any diseases or any kind of troubling (as can be seen in MLG), dystopian societies offer another kind of life. They might have achieved peace and physically safe lives of its people, but the price is always much higher than the results. There are no wars in the world of BNW, people do not die at their young age because of fatal diseases and everyone is healthy and full of energy until the very end of their lives, when all of a sudden they physically age very quickly and pass away. However, these fascinating achievements have their much worse counter-part. People are no longer born naturally; instead they are bred in hatcheries to make them resistant to diseases and compliant to enjoy their pre-chosen employments, no matter how degrading or physically exhausting they might be. Foetuses are given less oxygen if they are needed for mentally less demanding jobs, alcohol is added into them to make them smaller

and weaker. On the contrary, should a foetus be required to become a person with high intelligence requirements, to work in science etc. they are nurtured and it is made sure that they have everything that is needed for their successful evolution. The system decides what everyone is to do and makes certain they do it for pleasure and enjoy what a person does, no matter what it is. Steel-workers are conditioned as foetuses to love heat and dislike any other temperatures. Electric shocks are given to children when they get anywhere near books, since reading is an activity which is done in privacy and privacy means time to think which is what the system does not want its people to do. The method which Huxley used for condition children to dislike, or even hate books, seem to be inspired by an experiment called “Little Albert experiment” by an American psychologist John B. Watson. He was trying very similar methods on young infants who were taught to fear small rodents: “In John. B Watson’s classic study of behaviourism, the American psychologist describes techniques for establishing conditioned reflexes in infants. One series of experiments shows how and eleven-month-old baby, who is perfectly at ease with tame white rodents, can be conditioned to a fear response, simply by striking a steel bar with a hammer every time he approaches the proximity of the animals. After this has been repeated seven times, the mere sight of a rodent or any related animal is sufficient to produce intense fear and dismay” (Bowering, 101). Children in BNW are put on a surface that is conductive and turned to see roses and books. As they get to them and start playing with them, electricity is sent to the surface and all children receive immense electric shocks and the electricity is stopped after some time. When the children are offered books and roses again, they start screaming and try to get away in fear since they are afraid they would receive another shock, therefore successfully creating a hatred of books and flowers in them.

People are constantly watched and although it is not as strongly visible as in *1984* by George Orwell or *We* by Yevgeny Zamyatin, it is probably even worse since people do not

know that the system watches them. If they find out it is probably too late, since the sinners against the system are usually sent to an island because they are found unfit for the society. There is no public police in BNW, its inhabitants do not see informers or security guards going amongst people, watching what they do, but they are there and it is not clear who they are. When people do something against the system, it is almost immediately found out and a punishment follows very soon. There is no love, lust or any similar form of feelings in BNW, since the system orders its people to have sexual encounters with whomever they want. All their feelings are fulfilled whenever they wish and should there be a problem in one's life, there is always a drug called "soma" distributed by the state. The people of BNW do not feel the need to revolt, since the system made them think that everything in their lives is great and nothing wrong is going on. "Most men and women will grow up to love their servitude and will never dream of revolution" (Bowering, 98). Because of this absence of almost any negative feelings against the system, it seems that BNW has managed to achieve the most peacefully controlled government system in human history.

#### **4.2 Possible inspiration in *Men Like Gods***

Inspiration in the system of the novel MLG is mainly in some consequences or the effects, results of the system rather than in ways they are achieved. A few similar principles apply in both worlds, however, if they are analysed, it becomes clear that the system of both worlds took very different routes to their current accomplishments. "All the elements of control exercised by the Wellsian world-state are to be found in *Brave New World*, but whereas Wells sees technological progress leading to a new millennium – a race of athletic chemists and mathematical physicist, Huxley envisages the birth of a scientific ruthlessly stamped out" (Bowering, 98). Both worlds have their ways of controlling people, but while in MLG the people are responsible for themselves and quite able to survive without the system, people of BNW are lost the minute they have to solve a problematic situation and very often

resort to drugs (soma) which calm them down. It is also necessary to mention that MLG has in fact no system, since there is no authority that would oversee its people and punish them in case they would break the rules of the set system. People are responsible for themselves and in case any unwritten rule of the system is “broken” by another member of the society, they have to deal with it themselves. People of BNW have their controllers punishing criminals who dare to act against the system.

Both worlds have a very high level of technology that has helped the system to become what it is now. However, as it is with almost every aspect of MLG in comparison with BNW, this high level of technology has been achieved for very different reasons. While in Huxley’s world the technology in fact keeps the world running and because of it the government can keep the society under control, Wells uses technology in BNW for the good of its inhabitants and in fact for the science itself. ”Wells foresaw a scientific utopia based on science as a love of truth and knowledge for its own sake; in Huxley’s utopia, science has degenerated in an instrument of power” (Bowering, 111). In the following chapters some distinctive features of MLG will be analysed and if possible commented on as being inspiration for the system of BNW or described as having nothing to do with the system of BNW.

#### **4.2.1 History of the system**

History of the world in the novel MLG is described in a careful detail (in comparison to BNW, where the reader learns it by small pieces distributed thorough the novel) by the native inhabitants of the world. The reader learns that this world has in fact developed from one which was almost similar to ours. Nowadays, there is no president or parliament or any form of leadership in Utopia – the land of MLG. They have simply got rid of such authorities, but not by force or revolution. The society has changed and transformed into its current, almost communistic system. All people have their rights for the same quality of their lives,



they have almost the same wealth and no one is socially above other people. On the other hand, unlike in regular communist systems, there is no president or ruler of any kind. People rule themselves and do not respond to any kind of authority. "...there was no such concentration of authority in their world. In the past there had been, but it had long since diffused back into the general body of the community. Decisions in regard to any particular matter were made by the people who knew most about that matter" (Wells, 25) This means, in consequence, that no one there is to make decisions about other people and their future. The system is not controlled by anyone. People skilled in certain areas are the ones who decide in such field. There is also something which could be described as a "council of elders", since only certain people make contact with the visitors from Earth, but this problem is not described in detail and is mentioned only a few times in the novel.

In BNW wars, revolutions and all kinds of violence have changed the world to what is there now. Like in MLG, people of BNW look down on all the former systems and find it hard to understand that they could have existed. "...There was something called democracy. As though men were more than physico-chemically equal" (Huxley, 40) For the inhabitants of BNW history is not very well known and those few pieces of it known to them are almost a laughing matter. In MLG the society developed from the former systems into free thinking socialism, whereas in BNW people were obviously forced into their current state by the controlling elite that wanted to rule the world and had started the war. However, the current interpretation of the history is very different and in favour of the current system. "The Nine Years' War, the great Economic Collapse. There was a choice between World Control and destruction..." (Huxley, 41). After the war was won, the situation was not over and the government of the world of BNW decided that they should not use force to control people. Conditioning and manipulating them in a very young age was much more effective, without loss of human lives and destruction of whole countries. "In the end," said Mustapha Mond,

‘the Controllers realized that force was no good. The slower but infinitely surer methods of ectogenesis, neo-Pavlovian conditioning and hypnopædia’” (Huxley, 43). The world of BNW is ruled by so called “Controllers” who oversee the world which is separated into a small number of areas controlled by each of them.

The history of system of BNW is presented differently, the reader does not learn about it at one place, like in MLG. It can be said that Huxley was not inspired by MLG in this particular idea and what he intended to do was in fact very different from Wells. The reader learns about the history of the system and its rules at random parts of the books, which was probably done in order for the reader to feel like one of the inhabitants, who know barely anything about system. Wells does quite the opposite, since the reader learns a lot about the system at the very beginning. Some inspiration might have been the fact that the people of MLG understand all the former systems as obsolete, which is also the case of BNW, however, the people of MLG understand it as a natural development rather than a thing to ridicule.

#### **4.2.2 Controlling the community**

The result of the development of society which is presented to the reader by H. G. Wells is that people themselves control their community and there is no need for anyone to oversee the system and make decision for others. However, it seems that the “system” (if one is to call it so, since there is in fact no controlling system) has developed certain methods which help get rid of people who could potentially turn against it. When Mr Burleigh asks how they would act in case someone refused to follow their system and stood against it, it is explained to him that such a person would be questioned about his acts and their medically examined: “ ‘But suppose someone refused to obey your regulation?’ ‘We should inquire why he or she did not conform. There might be some exceptional reason.’ ‘But failing that?’ ‘We should make an inquiry into his mental and moral health.’” (Wells, 25). Not following the rules of the system in Utopia is not considered to be an offense or any act against the law, but

simply not being rational and therefore being probably ill, since the Utopians think that their system is simply what every sane person should believe in and follow. This attitude is shown on a few encounters of the Utopians with Father Amerton, who is strongly against almost everything that exists in Utopia and finds the Utopians promiscuous: "I will bear my witness. I will make no bones about it. I refuse to mince matters I tell you. You are all living in promiscuity! That is the word for it. In animal promiscuity! In bestial promiscuity!" (Wells, 35). The Utopians cannot take it anymore and threaten him: "'Sit down and hold your peace,' said a very clear voice. 'Or you will be taken away.'" (Wells, 35). After that, Father Amerton calms down and does not speak further or abuse them verbally. The Utopians deal with such a problem by showing their dominance, but it is obvious that Father Amerton is not a real danger for them. Should they react against him in any way, it would be just by analysing him, questioning him and then he would be released again, since there are no standards or sets of rules on how to deal with problematic people except analysing them.

BNW is much stricter in controlling its people, however, the world of BNW does not need any policemen or enquiry forces. In BNW, everyone is in fact a monitor for the leaders of BNW. The system has achieved this state by using hypnopædia in their childhood and genetically modifying them during their prenatal stages of life. "...truth is arranged in the test tube" (Brander, 61). Everyone must act according to this pre-defined truth and if they do not, they are on their way to be corrected. If the straightening is not successful, the message of this person not reacting according to the rules finds its way up in the hierarchy and this person might find themselves punished. When Helmholtz writes a poem about solitude the consequences are immediate. "The Principal had me up and threatened to hand me the immediate sack. I'm a marked man" (Huxley, 157). Breaking the rules in BNW is always punished and if not immediately, then usually much stronger consequences happen afterwards.

### 4.2.3 Dealing with problematic members of society

The system of MLG has its specific way of dealing with problematic people who do not want to be a part of the system. While in BNW these people are usually sent to an island where they are away from the society, MLG counts on natural processes. They hope that no one wants to befriend problematic people or even have a relationship with them. “If the individual is indolent there is no great loss, there is plenty for all in Utopia, but then it will find no lovers, nor will it ever bear children, because no one in Utopia loves those who have neither energy nor distinction.” (Wells, 32) Using this simplistic strategy of “gene control”, Utopia manages to have majority of people happy and working for the established system.

People in BNW generally do not protest or act against the system in any way (except some cases involving the Savage), and if there are some problematic members of society, they cannot be seen present in the society for a long time. Everything that people do, their opinions, ideas, goals in their lives are decided for them. In their prenatal phase, they are conditioned to be happy in the climate where they will work and dislike any other environment. “By the time they were decanted the embryos had a horror of cold. They were predestined to emigrate to the tropics, to be miner and acetate silk spinners and steel workers” (Huxley, 12). Their intelligence and physical qualities are altered exactly to the occupation. These ways the system of BNW manages to keep people in their position and at their respective occupations, since any other would cause them displeasure or feelings of disintegration. Later on in their lives, but still in their childhood they are taught (using hypnopædia) to love what they do, what they are and be thankful that their lives are not as hard as those of people in other castes. When compared to MLG it becomes obvious to the reader that this method is much more certain to be successful. People of MLG have their free will, have the possibility to protest, dislike the system and speak freely about such feelings without any punishment. Others might despise them or ignore them, but nothing prevents

them from rebelling. In the case of BNW, this prevention comes from within. It is inside these people, they feel that such actions are wrong, since that is what they have been taught for their whole lives. Moreover if this inner feeling is not strong enough, there is always a possibility to send them to an island where they would not have a chance to disturb the peace of the society.

Huxley made his own system and all people in it are constantly being watched for any counter-system behaviour. The system of BNW does not count on natural processes or friendship of other people who would support someone in their problem, there cannot be found any inspiration, quite the contrary. The system of BNW has its members under constant surveillance and punishes them if they dare act against the system.

#### **4.2.4 Essentials requirements in society**

An important aspect of a functioning society is everyday essential requirements. For example, there has to be someone taking care of sewage system, waste disposal etc., since these are the critical needs of a modern society which, if not present, could lead to the end of the society. In MLG there is no authority to order members of the society to do anything. The principle of how such requirements work is shown in the scene when Mr Barnstable meets two men who are working on a garden although it is not their job (one is a scientist and the other one a cook). ““This isn't our work,” smiled the nearer of the two, a fair-haired, freckled, blue-eyed youth. ‘But as we are for these roses we have to keep them in order.’ ... ‘Who loves the rose must serve the rose himself.’ ‘But you work.’ ‘Not for wages. Not because anyone else loves or desires something else and is too lazy to serve it or get it himself. We work, part of the brain, part of the will, of Utopia’” (Wells, 57). If people want something done in their society, they have to do it themselves. Bowering takes a similar look at this problem when he describes how people in MLG deal with their duties: “Wells solved this problem by allowing his utopian inhabitants to rule and to be ruled, to do highbrow and

lowbrow work in turns” (Bowering, 100). However, it is questionable how such principles would work in those afore mentioned critical needs of the society.

If we take a look at how BNW solves unpleasant requirements, we can see that BNW created its own system and was not inspired in MLG at this area. In BNW, unpleasant tasks are done by people who were raised and physically conditioned to be mentally insufficient for any other area of employment. Deltas or gammas are the ones who do all the essential work and moreover, they are happy to do so. They enjoy it, they like what they do and in fact are grateful for their jobs (as taught through hypnopædia), since they are less mentally requiring than those of alphas, betas etc. Everyone enjoys their jobs: “Alpha children wear grey. They work much harder than we do, because they’re so frightfully clever. I’m really awfully glad I’m a Beta, because I don’t work so hard. And then we are much better than the Gammas and Deltas. Gammas are stupid. They all wear green, and Delta children wear khaki. Oh no, I don’t want to play with Delta children. And Epsilons are still worse. They’re too stupid to be able“ (Huxley, 22) The BNW has established a “wonderful” system of its own where even those who spend their lives somewhere in the underground sewage systems are happy for what they do, therefore making the system of BNW superior to that of MLG.

#### **4.2.5 Death as a natural part of life**

When it comes to facing death, inhabitants of BNW are quite used to it and it is nothing important to them “...the act of dying has been stripped of all significance” (Bowering, 109). Even from their very childhood they are presented to death as if it was something usual, a part of life. Such conditioning has to begin in a very young age. Children walk through hospitals where nurses are smiling happily and everything around them shines. “It was a large room bright with sunshine and yellow paint, and containing twenty beds, all occupied. ... .. The air was continuously alive with gay synthetic melodies. At the foot of every bed, confronting its moribund occupant was a television box. Television was left on, a

running tap, from morning till night” (Huxley, 174). People are kept happy and usually out of their minds by large doses of soma which make them forget about their suffering. What needs to be mentioned is the fact that facilities like the fore-mentioned one are so bright and full of colours mainly because of the children who are death-conditioned there, not because of the ones dying. “Death conditioning begins at eighteen months. Every tot spends two mornings a week in a Hospital for the Dying. All the best toys are kept there, and they get chocolate cream on death days. They learn to take dying as a matter of course” (Huxley, 142) The system manipulates children into accepting death by showing them such happy images as the ones in hospital, where they are often given gifts, treats and toys

The situation considering death in the world of MLG is similar: “It was astounding that the first two inhabitants they had found in this world of subjugated nature should be lying dead, victims, it would seem, of some hazardous experiment. It was still more astonishing that this other pair who called themselves the brothers of the dead man and woman should betray so little grief or dismay at the tragedy. There had been no emotional scene at all, Mr Barnstaple realized, no consternation or weeping. They were evidently much more puzzled and interested than either horrified or distressed“ (Wells 14). Their death to them is more of a problem to be solved rather than a thing to weep about. However, the way this reaction is achieved is different from BNW. As has been already mentioned, people from BNW got this attitude during their childhood when they were death-conditioned by force and applied psychology to take death as it comes. The situation is different for people of Utopia, this attitude is a result of development for them. No one changed their mind during their life to hate certain things, to love others and not to care about the rest. Their opinion on this matter is based on evolution of the society thorough a very long time (hundreds of years).

#### 4.2.6 Open-mindedness in relationships and sex

Relationships in BNW are based on freedom (however, this freedom is limited from the very beginning of people's lives by the governing system that in fact decides for them what they will like) and promiscuous behaviour, which is celebrated rather than criticized and looked down upon as one would expect. People in BNW have their rights to have a relationship with anyone they wish, even on the physical level, meaning that sexual encounters are on their daily schedule. Because of this freedom in sex and relationships, the society of BNW has successfully banished every kind of lust or anxiety. Everyone in BNW can spend their time with whoever they wish. This sexual freedom is not for pleasure of the citizens only, in fact a much higher goal is achieved by relieving the citizens of the sexual tensions, which occurs because their needs are not fulfilled. This goal is peace and rest in society: "Together with Soma, sexual licence, made practical by the abolition of the family, is one of the chief means of guaranteeing the inhabitants against any kind of destructive or creative emotional tension" (Bowering, 103). Since the sexual needs of the people are fulfilled whenever they want to, the people are much calmer and willing to obey the government, which does not aim for the happiness of its people but for their obedience.

The situation in MLG is similar to BNW, however, people here are not bred to enjoy promiscuity and in fact it does not exist here. They have grown into freedom in relationships. "In Utopia there are no bonds" (Wells, 34) People are in relationships, but they can end them whenever they want to. Nothing forces them to behave in a set way in relationships and the society does not expect certain behaviour of them. "In Utopia there was no compulsion for men and women to go about in indissoluble pairs" (Wells, 34) Thorough the ages the society has come to realize that people must be free in order to reach happiness, but this freedom is not forced, it is natural and is shown as a logical evolution of people. Freedom in relationship could therefore be inspirational for BNW, however, BNW takes this idea much further –



people in BNW are not only enjoying their freedom in relationships, they are actually bound to have sexual encounters with other members of society, since they use the premise that everyone in fact belongs to everyone else and it is necessary to follow this rule: “‘But one’s got to make the effort,’ she said, sententiously, ‘one’s got to play the game. After all, every one belongs to every one else’” (Huxley, 37). However, both worlds have one rule in common regarding relationships: the government controls how people reproduce and it reduces their numbers. “And Huxley concluded, following Wells, that general progress was only possible upon two conditions: that the heritable qualities of the population be improved and that the population be reduced” (Bowering, 100). In BNW people are not born naturally, they are bred in hatcheries; however, a child could be born to a mother. This is an unwanted result of a sexual relationship and women therefore wear their Malthusian belt (a form of birth control). Children are born naturally in MLG but childbirths are controlled and population is reduced similarly to BNW, which is an idea in which Huxley could have followed Wells.

### 4.3 Possible inspiration in *We*

Possible inspiration from the system of *We* is much larger than from that of *MLG*, in fact some people believed that Huxley was not only heavily inspired by *We*, but even plagiarized the novel *We*. Even George Orwell himself is believed to have stated that Huxley almost plagiarized Zamyatin's *We*. Therefore, the aim of this part of the thesis will also try to research whether Huxley's *BNW* was inspired by *We* so much that it could be taken as a plagiarism or whether the similarities are just coincidental. Both systems of *We* and *BNW* have many distinguishing features in common. The system of *We* monitors heavily its people and watches almost their every step, which could be taken as a source of inspiration, although both systems monitor their people in different ways. The system of *We* relies heavily on its special forces – guardians – that are known to work for the system, while the system of *BNW* counts mainly on publicly unknown informers in system. People in *We* are often concerned about the guardians and sometimes act differently in their presence, but in the society of *BNW* the informers do not stress anyone, since the society of *BNW* is raised not to do anything that would be harmful to the system. Therefore the people of *BNW* are not suspicious about others being informers.

Another interesting fact is the dressing code, which is almost similar for both novels, however, there is no caste system in *We* and therefore only one colour of clothes is required (grey, following the idea of robot-like lives). The system of *We* has also a ruler of its area – the Well-Doer, who is the executor of the laws of the system and all people who see him consider him almost a god. The idea of one “ruler” of the system or of a part of the society can be also seen in *BNW* and therefore could be understood as an inspiration for *BNW*, since every area of the world has its controller who is the highest one in the hierarchy of the system, just like the Well-Doer in *We*. The system of *We* is also based on the main idea of non-freedom and almost robotic behaviour. From the very beginning of the novel the system is

depicted as a large working machine which consists of its parts, people. People here are not understood as individuals, since their lives are only important as lives of small pieces of the whole system. For this very reason, it is not needed for people to have names. They have only numbers and letters (like D-503, O-90, I-330 etc.), that describe their gender and a serial number. Women's names begin with a vowel, while men's start with a consonant. The main persona of the story, D-503, the builder of the Integral, feels in the beginning the power of the United State and senses that he is nothing but an individual irrelevant part of the system and therefore not relevant: "I shall try to record only the things I see, the things I think, or, to be more exact, the things we think. Yes, "we"; that is exactly what I mean, and We, therefore, shall be the title of my records" (Zamyatin, 4). The individual is not important according to the system in *We* and in fact should not be emphasized, which is exactly what D-503 is pointing out.

#### 4.3.1 History of system

Like in MLG and BNW, the current system seems to the inhabitants of *We* the best and outmatches any former systems, which are not understandable and almost laughable to people of the current one. "I remembered (apparently through an association by contrast) a picture in the museum, a picture of an avenue of the twentieth century, a thundering, many-colored confusion of men, wheels, animals, billboards~ trees, colours, and birds.... They say all this once actually existed! It seemed to me so incredible, so absurd, that I lost control of myself and laughed aloud" (Zamyatin, 7). The lives of its people are full of mathematical and logical actions and it is believed the last and final step in the development of humans: "But this will only be a derivative of our life, of our mathematical, perfect life in the United State" (Zamyatin, 7). This idea is proved to have been wrong in the later parts of the novel. The history of the society is described briefly as two hundred years war and the last revolution ever in the human life. The war was mainly "between the city and the land" (Zamyatin, 21),

meaning that city with its new ideas as petroleum food wanted to take over the world, while the conservative country insisted on classical values. In the end, the city won, which cost lives of 4/5 of the people on the planet, but the system was established. As D-503 believes, they have reached the ideal state, the final point of development of society. This idea might have been inspirational for BNW, since people's opinions about former systems are similar and the system of BNW is understood as the most-advanced system that has ever existed. Also, similarly to BNW, the history of development of the system of *We* is not described at one place like in MLG, quite the contrary. The reader learns all the interesting facts during the story.

#### 4.3.2 Leaders of the system

Individual lives of people in *We* are not as important as the whole society and its functionality. This rule has only one exception in the person of the Well-Doer. He does not have a regular name (a letter and a number) and is always titled "the Well-Doer". He oversees the society and punishes those who act against it. For the regular people he has almost god-like qualities:" On the top of the Cube, next to the Machine, the motionless, metallic figure of him whom we call the Well-Doer. One could not see his face from below. All one could see was that it was bounded by austere, magnificent, square lines" (Zamyatin, 44). The Well-Doer is re-elected every year to make sure that he properly represents the state and its opinion, however, the whole election is obviously a set-up since everyone agrees (except for one time mentioned in the novel, when rebels from the group named Mephi, which plots to bring down the United State) with the proposed individual. Every appearance of the Well-Doer is made into huge shows where he, for example, descends from the sky as a representative of something higher, purer and much more intelligent than regular people. "It was He, descending to us from the sky, He-the new Jehovah-in an aero, He, as wise and as lovingly

cruel as the Jehovah of the ancients. Nearer and nearer. He came, and higher toward Him were drawn millions of hearts. Already He saw us. And in my mind with Him I looked over everything from the heights: concentric circles of stands marked with dotted blue lines of unifs -like circles of a spider web strewn with microscopic suns (the shining badges). And in the center the wise white spider would soon occupy His place-the Well-Doer clad in white, the Well-Doer who wisely tangled our hands and feet in the salutary net of happiness” (Zamyatin, 131-132) During such occasions people are often amazed and in fact mentally blinded by him that they forget all about their former doubts and about critique of the system. This phenomenon can be seen yet again during the election of the Well-Doer when D-503 for a few moments forgets all crimes of his friends and in facts his own crimes and believes once more that the Well-Doer and the current system is the best: “For a second I forgot everything; I forgot that alarming something at which I-330 had hinted in connection with today’s celebration; I think I even forgot about her” (Zamyatin, 131). Each appearance of the Well-Doer has very strong effects on the society of *We* and people are always motivated to support the state. The character of the Well-Doer probably had almost no effect on Huxley’s potential inspiration in *We* as there is very small evidence of similarities except the final debate with the main heroes. Like the Well-Doer, the controller Mustapha Mond has also absolute control of his subordinate’s lives and decides about their fate. Every time he appears among people, everyone is extremely excited and they listen to his every word enthusiastically, however, he is definitely not understood and depicted almost as a god. Every time the Well-Doer appears in front of people, he is not one of them, he is usually on a stage of a big almost stadium-like place, where he talks and/or punishes the “criminals” that acted in some way against the society. This is not the case with Mustapha Mond. He is a regular man who walks amongst the people and talks to them. Therefore, it can be said that it is not very likely that Huxley was inspired in *We* at this area, not to mention plagiarized the novel.

### 4.3.3 Controlling the community

Controlling the people and their behaviour in *We* is achieved through many ways and in fact all of them involve loss of privacy. People in *We* live in large blocks of flats built from glass, so everyone can see what the others are doing. Their rooms are small and consist of a bed, table, chair and a few other instruments for personal hygiene. When D-503 is sitting at his table, he often sees other people in their rooms and as he is more and more involved in counter-state activities, he cannot get rid of the feeling that everyone is watching him. This feeling reminds him that anyone can in fact see what he does and if they find it against the law, everything they have to do is to go the Bureau of Guardians and tell them what they saw. Guardians are another important aspect of the system. They make sure that people obey the laws and everything else that is written in the tables. In comparison to *BNW* or *MLG*, we can see that this is the only system which has its special agents who must keep the system intact. Their job is to search through the city for anything suspicious – behavioural or even spoken. This constant control does not seem to be inspirational (therefore it is obvious that there is no plagiarism considering this topic) for Huxley in creating his system of the society, since the ways of controlling the society are not the same. Everyone in *BNW* is being watched and the authorities always know about all their steps, however, the method that is used is very different. The system of *BNW* has a very elaborate system of informers, who actually never reveal their identities, so one can never know what they may say in front of anyone, since this particular person could be an informer. Although, this problem does not seem to trouble people, they do not suspect each other of being informers for the system because they were all raised to follow the rules and share all of their lives with the others.

### 4.3.4 Machine-like behaviour

In many cases, people in the system of *We* are nearing the ideal of machine-like life, when they only have to fulfil their basic needs and act as if they were robots. Even from the

very beginning one can see that people in fact enjoy this kind of life, when they walk in masses through the cities and enjoy such mechanical examples of their lives. D-503 is a typical representative of the state (at least during his pro-state phases which are replaced by anti-state when I-330 is present) and is almost zealous during his pro-state phases (other times he feels quite the contrary and that is analysed elsewhere) in his celebrations of the United State and its ideas. Their lives have very strict rules which all the citizens must obey and act according to them. Some rules apply to situations where it would seem that no rules should be present, for example during their meals, when they have to chew for an exactly set number of times: “fifty is the number of chewing movements required by the law of the State for every piece of food.” (Zamyatin, 97). This rule, among few others, generally seem to be greatly exaggerated derivatives of works of an American mechanical engineer F. W. Taylor and his ideas, since he was trying (among other things) to improve industrial efficiency in work processes.

Taylor is mentioned many times in the novel and is titled as a prophet because of his aspirations in efficiency. “How could they write whole libraries about some Kant and take only slight notice of Taylor, of this prophet who saw ten centuries ahead?” (Zamyatin, 32). The whole idea of mentioning a well-known personality that had something to do with managing people is also used in BNW, where Huxley mentions Henry Ford many times and Fordism is also a way of people’s lives in BNW “Fordism, the philosophy of applied science, is the religion of *Brave New World*” (Bowering, 99), so this could be one of very few parts of the novel which could be understood as inspiring for Huxley, but it can hardly be seen as a case of plagiarism, since Taylor is mentioned only a few times while the word Ford can be seen a great number of times in connection to many parts of lives of people in BNW. Ford in fact appears to have taken the position of some sort of divine entity that is seen as a prophet and a guide in people’s lives. “By making the deity (‘Our Ford’) a motor manufacturer,

Huxley satirizes the way in which technological and scientific progress is worshipped...“ (Ferns, 142). However, Ford is not seen as God by the people of BNW, since religion in BNW is abolished.

There are not many other similarities with BNW. Bowering argues that by conditioning and hypnopædic manipulation, the people of BNW have become nothing but machines waiting for their government's orders: “By the double process of genetic manipulation and post-natal condition the World Controllers have succeeded in producing a race which loves its servitude, a race of standardized machine-minders for standardized machines who will never challenge their authority” (Bowering, 99). However, in comparison to *We*, people of BNW are relatively free. Their freedom, of course, is narrowed heavily by the government's rules which they have to follow (sexual behaviour, social behaviour, sports etc.) and they are almost brainwashed by hypnopædia, but they still have much more free time and possibilities how to spend it (mainly higher castes) in comparison to *We*. People in BNW work only for 6 hours a day and the rest of the day is to their decision. This decision is very heavily affected by their conditioning, so the number of possibilities of what they can actually do is not that high, however, nobody forces them to chew their food for a set number of times, to take part in massive shows and read every day in the news how good their government is. For them, the reality is maybe much worse – they all know from their very childhood how great their system is and how much they should be happy (and how much they are happy) about their lives.

#### **4.3.5 Open-mindedness in relationships and sex**

The system of *We* allows very little private time during which people can become individuals and for these brief moments actually be human again. These rules are much stricter than any other from BNW and MLG, where nothing like this could be found. “Twice a day, from sixteen to seventeen o'clock and from twenty-one to twenty-two, our powerful



united organism dissolves into separate cells; these are the personal hours designated by the Tables” (Zamyatin, 13) As D-503 mentions, these personal hours are in fact the only problem in their perfect society, however, he hopes that “sooner or later we shall somehow find a place in the general formula even for these hours. Somehow, all of the 86,400 seconds will be incorporated in the Tables of Hours” (Zamyatin, 13). The citizens usually spend their private time having relationships with the others. Their relationships are based on a simple procedure of registering oneself to another person, which in fact binds the other person to spend their private time with the one who requested it. If required, the registration can be cancelled and one may re-register to another person. This procedure has in fact managed to get rid of any kind of lust and envy and people are free from these feelings, since a person can be with whoever they wish.

In comparison, when it comes to relationships, BNW simply states that in order to be considered a normal member of society one must act in certain specific ways. People there are supposed to have as many relationships with others as possible, have sexual intercourse with them whenever they want and do almost whatever they want. Their relationships could be simply described as promiscuous and are not even based on who or what they like. If somebody wants to have a date with someone else, they can, based on a principle: “one’s got to play the game. After all, every one belongs to everyone else.”(Huxley 37). However, one can understand that people are nothing but mere objects to each other regarding their relationships and that their relationships are in fact shallow and empty. “In *Brave New World* any form of sexual behaviour other than promiscuity is socially unacceptable, and by making promiscuity respectable, Huxley deprives it of its aura of daring and excitement, thereby exposing its emptiness as a way of life” (Ferns, 141) People of BNW are bred to have their every need satisfied as soon as possible. There is no longing here, if someone wishes to spend their time with another person, they just ask for it and the other person is almost required to

accept. Therefore people are not jealous, alone and do not feel depressed because of their relationship status. They can be with whoever they want. However, their relationships have no depth and are in fact just for sexual pleasure rather than partnership in life. Therefore, they are in fact just objects capable of achieve of each other's sexual satisfaction: "For an object is precisely what Lenina is, the product of conditioning rather than a person in her own right." (Ferns, 142) This is one of a few parts of the novel which could be understood as slightly inspirational for Huxley in creating the system of BNW. People do not have to try and earn their relationships by dating other people, which is the principle that seems to be present in both novels. However, BNW takes this principle in a different way, again giving its people much more freedom in their relationships. People in *We* seem to be mostly having relationship with only one person and therefore creating in fact couples, while people in BNW are again welcomed to have as many relationships as they can at one time. Therefore, while relationships in BNW can be definitely understood as promiscuous, people in *We* live in free relationships where there is no marriage but still it is much more persistent than the relationships in BNW, which are based on free sex and enjoyment of lives with whomever they want to. In conclusion, it is not very likely that the open-mindedness in relationships from *We* was inspirational to BNW (and therefore, yet again, there is no sign of plagiarism), since in the end, people in *We* seem to be making almost couples, while BNW is based on pure promiscuity and sex with everyone.

## 5 Conclusion

Huxley was strongly inspired for writing *Brave New World* in many areas after he visited the United States in 1926. The United States of 1926 were full of young, energetic people that seem to live for the moment and not trouble themselves with the future. Huxley based a part of his world on this principle and made everyone in *Brave New World* young and happy, but took this idea even further. People there are in fact young through their whole lives and never have to face any troubles that today's society has to deal with in their later years when they get older. People in *Brave New World* in fact never get old and are can live their whole lives as if they were children, up to the age of sixty, when they are not given stimulation drugs for their organisms anymore, age rapidly and die very quickly afterwards. They also, similarly to the young people which Huxley saw in the United States, are full of energy and enjoy their lives to the fullest, because there are no diseases, no wars and in fact no stress in Huxley's world created for this novel. And in the very unlikely situation that something bad should happen, there is always soma that helps people get through those unhappy times. Huxley also saw (and read about) the sexually frivolous life of young people in the United States and put this fact into his novel. People in *Brave New World* have sexual encounters with each other whenever they feel like and mainly without any consequences; there are no diseases, so that means no sexually transmitted diseases, which could trouble them while being promiscuous. Women also do not get pregnant after sexual encounters, since they take very effective contraceptive products. Because of all of these principles, which are based on the young American society, people can enjoy their child-like approach to their lives till the end of their days.

Another heavy influence from American society on Huxley was of course Henry Ford, the person on which Huxley based many of *Brave New World's* principles and who is in fact pictured as a prophet in the novel who foresaw what the society should be like and set the

ways of development for the people. Ford was also understood as a father of industrial mass-production and therefore Huxley took this idea to the novel as well. However, the commodity produced in *Brave New World* is not machinery of any kind, it is people, that are bred in the hatcheries and conditioned to live their lives according to the principles and rules that the system sets even before they come out from the jars. Together with Ford, the American society, on which Huxley based his novel, was pushed forward by inventions of Thomas Edison. However, the society of the US up to the 1931 was not full of only positive events. The government controlled the society through such decisions as prohibition, which, although it was supposed to help the society, cause more damage than it tried to prevent.

Huxley was also inspired by H. G. Wells's sci-fi books and his positive approach towards technology and the development of man. However, Huxley did not follow Wells in his positive prediction of man's future. *Men Like Gods* was an example of Wellsian approach that Huxley could have used in order to satirize it and also in fact create his own prediction on how the humanity could develop in the future if it does not take precautions. *Brave New World*, in comparison to *Men Like Gods* is therefore a satiric novel which, however does not aim on amusing its readers, it is more of a warning. Readers are dealing with this reverse world in which quite opposite rules apply in comparison to the current system, as can be seen for example in relationships and sexual freedom. But where Huxley tries to point out that this freedom in fact makes all the relationships shallow and useful only for sexual relief, Wells argues that this freedom in relationships (which is also a bit different than in *Brave New World*, but there is still no marriage, population is reduced etc.) in fact makes people enjoy their lives more and not worry about the duties they have to have in current system where both writers lived. Both worlds also very often take different routes to the final destination. Huxley bases this freedom on conditioning, hypnopædia and constant controlling of people,

whereas Wells shows that people themselves have realized that this bond-free world is better than all the former systems.

Yevgeny Zamyatin's dystopian novel *We* is another one that is often spoken about when inspiration for Huxley's *Brave New World* are analysed. Huxley was even accused of plagiarism based on the similarities between two novels. The two works have some similarities, however definitely not enough to say that Huxley plagiarized Zamyatin's work. Huxley himself noted that he had not heard of the Zamytian's novel until after his book was written. One of the strongest similarities seem to be using a name of a well-known person that had something to do with managing people – Ford in *Brave New World* and Taylor in *We*. This similarity is proven to be just coincidental in text of the thesis, since Ford is much more to *Brave New World* than Taylor is to *We*. Besides this part of the work, other similarities are minor and not important, which in fact follows Huxley's own exclamation that he had not heard about *We* until the time he wrote his work.

## 6 Abbreviations

- BNW – *Brave New World*
- MLG – *Men Like Gods*

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